The Characteristics of the Murid who is Truly Wayfaring on the Path (Salik)

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صفاتُ المُريد السَّالك

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بِسمِ اللهِ الرَّحمٰنِ الرَّحِيم ❊ الحَمدُ لِلّٰهِ رَبِّ العَالَمِينَ ❊ اللّٰهُمَّ صَلِّ وَسَلِّم وَبَارِك عَلَى سَيِّدِنَا وَمَولَانَا مُحَمَّدٍ ﷺ عَبدِكَ وَنَبِيِّكَ وَرَسُولِكَ وَحَبِيبِكَ النَّبِيِّ الأُمِّيِّ الكَرِيمِ وَعَلَى آلِهِ وَأَصحَابِهِ وَسَلِّم تَسلِيمًا كَثِيرًا ❊

"O ALLAH, bestow Your Salawat, Salam, and Baraka upon Sayyiduna and Mawlana Muhammad,, Your 'Abd, Your Nabi, Your Rasul, and Your Beloved, the Noble Nabi Ummi, and upon his Family and Companions, granting them abundant Salam".

For many years, I have desired to gather certain attributes of the Murid Salik [Murid Sadiq] for my own self first and foremost, which are drawn from the discourses, talks, and counsels of our Sayyiduna Shaykh Kamil, the Transcendent 'Arif, the Sharif, Sayyiduna al-Hajj Abu Bakr al-Siddiq Abd al-Nasir رَضِيَ اللهُ عَنهُم وَأَرضَاهُم . May we, through their spiritual blessing and gaze, be placed under their guardianship and care, both outwardly and inwardly, by virtue of the Elevated Rank of Sayyiduna, and Mawlana Muhammad اللّٰهُمَّ آمين يَا رَبَّ العَالَمِينَ.

Perhaps, through the Barakah of Sayyiduna Shaykh, these attributes may assist this humble servant and our masters among the sincere seekers (fuqara') in comprehending the etiquette and character required to traverse the Path to ALLAH via the Shadhili Mashishi Tariqa. I address these words to myself first, for I am in the utmost need of embodying and adhering to these lofty, precious, and pleasing manners.

O ALLAH, we beseech You by Sayyiduna and Mawlana Muhammad,, and by his magnificent rank, to grant us success, admit us into the Circle of Encompassment, the Circle of Proximity, the Circle of Intimate Discourse, the Circle of Servitude, and the Circle of Sincere Servitude before You. O our Rabb, our Creator, our Sustainer. اللَّهُمَّ آمين.

1. The Murid Sadiq is he who finds in the Noble Qur'an all that he seeks and desires.
2. He is one who discerns and knows the difference between deficiency and increase.
3. He finds his sufficiency in the Mawla عَزَّ وَجَلَّ and consequently is rendered independent of all created servants.
4. In his sight, gold and dust are considered as equal in value.

5. He religiously observes the Divine limits and faithfully fulfills his sacred covenants.
6. He is well-pleased and content with that which he has.
7. He remains patient and steadfast regarding that which is absent.
8. He strives with all diligence to attain the good pleasure of He Who is Worshipped.
9. He offers profound thanks and gratitude for all Divine favors and blessings.
10. He endures with patience and resignation through every trial and affliction.
11. He is well-pleased even with the bitterness of Divine Decree.
12. He praises his Rabb when experiencing prosperity and adversity.
13. He is sincere unto ALLAH in both private and public.
14. He is not enslaved by that which is other than the Divine.
15. He is not subjugated by the fleeting vestiges of the material world.
16. He is not overcome by the promptings of his base appetites.
17. He is not controlled by the yoke of worldly habits.
18. His speech is remembrance and wisdom.

19. His silence is deep contemplation and a source of spiritual insight.
20. His righteous deeds always precede his words.
21. His actions bear testimony to the sincerity and truth of his knowledge.
22. He is characterized by reverent awe and solemn dignity.
23. His mantle is one of profound humility and spiritual contrition.
24. He follows the truth and grants it precedence above all else.
25. He utterly rejects and castes aside falsehood.
26. He loves the elect and shows them absolute loyalty.
27. He abhors the wicked and shows enmity toward them.
28. His inner reality is more excellent than his outward reputation.
29. His fellowship is more fragrant and pleasing than his mere renown.
30. He is bountiful in rendering aid and providing help to those who need it.
31. He provisions are light.
32. He distances himself from recklessness and folly.
33. He is proximate to chivalry and nobility.
34. He is trustworthy and a sanctuary of reliability.

35. He does not speak falsely, nor does he commit betrayal.
36. He is neither a miser nor a coward.
37. He is neither a reviler nor one who utters curses.
38. He works with his own hands in honest labour.
39. He is not miserly with that which he owns.
40. He is pure of heart.
41. He possesses excellent intentions.
42. His inner character is pure from every evil.
43. His spiritual aspiration is lofty in all that brings him closer to his Rabb.
44. His soul is noble and is detached from worldly pursuits.
45. He does not persist in any error or lapse.
46. He neither acts upon or pursues his base desires.
47. He is steadfast in faithfulness and spiritual chivalry.
48. He is a devoted ally of modesty and noble virtue.
49. He renders justice to everyone.
50. He does not seek justice for himself from anyone.
51. If he is granted a blessing, he is grateful.
52. If he is denied, he remains patient.
53. If he commits an injustice, he repents and seeks forgiveness.
54. If he is treated with injustice, he pardons and forgives.

55. He cherishes obscurity and remaining hidden from public.
56. He dislikes prominence and seeking fame.
57. His tongue is guarded against everything that does not concern him.
58. His heart is sorrowful over his shortcomings in his obedience to his Rabb.
59. He does not compromise in matters of Din.
60. He does not seek to please created beings by incurring the wrath of Rabb al-'Alamin.
61. He finds solace in solitude and seclusion.
62. He feels alienated when frequenting the company of people.
63. One only encounters him while he is performing a righteous
64. Or while he is teaching knowledge he has.
65. His benevolence is always anticipated.
66. And his harm is never feared.
67. He does not seek to hurt those who have hurt him.
68. He does not distance himself from those who have treated him coldly.
69. He is like the palm tree, though it is pelted with stones and wood, it yields only fresh fruit and sweet dates.
70. He is like the earth, though every foul thing is cast upon it, it brings forth only that which is beautiful.

71. The lights of his sincerity shine upon his outward appearance.
72. What is seen upon his face almost reveals what he conceals within his inner secret and its profound impact.
73. His efforts and spiritual aspiration are directed solely to the pleasure of his Mawla.
74. He is diligent and determined in following His Rasul, His Khalil, His Beloved, and His Chosen One; he emulates him in all his states, his character, speech, and actions.
75. He complies with the commands of his Great Rabb as set forth in His Noble Book.
76. He is devoutly obedient to ALLAH and filled with love for Sayyiduna Rasul ALLAH.

The Adab of Companionship (Suhbah)

1. Upholding the sanctity and honor of the Shaykhs.
2. Maintaining excellence in conduct and virtuous fellowship with the brethren.
3. Providing sincere counsel and guidance to those who are younger.
4. Refraining from the company of those who are not of their spiritual station.
5. Constant adherence to altruism and self-sacrifice.
6. Avoiding the accumulation and hoarding of worldly goods.

7. Offering mutual assistance in matters of both Din and Dunya.
8. Overlooking the shortcomings and mistakes of the brethren.
9. Providing sincere advice in all matters where such counsel is required.
10. Concealing the faults of his companion while informing him privately of the shortcomings he observes in him. Indeed, a person does not truly advise his brother until he addresses him directly with that which he may find difficult to hear. For the truthful person is one who acts with sincerity, while the insincere person does not value someone offering advice.
11. Devoting himself to the service of the brethren and bearing any harm from them with patience.
12. Refraining from viewing any possession as being exclusively his own.
13. Forsaking the company of those who are preoccupied with the excesses of this world.
14. Practicing fairness toward the brethren and refraining from demanding it from them. This includes being generous to your brother with your wealth while not coveting his possessions. It entails holding yourself to the standards of justice while not seeking it from him. It requires following him without desiring that he follows

you. Finally, it means regarding whatever benefit you receive from him as significant, while viewing whatever you provide to him as insignificant.

15. Embodying gentleness and flexibility.
16. Refraining from the manifestation of the ego through arrogance or the pursuit of power.
17. The Murid should guard his speech against phrases of regret or worldly speculation, such as: "If only it were this way, it would not have happened that way," "I wish it were so," or "Perhaps it will be like this". The Shaykhs regard such contrivances as being for the common people, rather than for the spiritual elite.
18. Extending compassion and empathy towards those who are younger, or of a lesser station.
19. Adhering to the etiquette of supplication by abandoning the questioning of "Where?", "Why?", or "By what cause?".
20. Avoiding affectation or pretentiousness when interacting with the brethren.
21. Practicing genuine sincerity (mudara) and avoiding excessive flattery (mudahana). Sincerity is practiced when the intention is the spiritual reform of a brother; you treat him with gentleness in hopes of improving his condition and you endure from him that which you dislike.

Excessive flattery, however, is driven by personal desire, the seeking of worldly benefit, or the pursuit of social status.

22. The Service of the Fuqara' and the prerequisite for this service is that Murid recognizes the grace of the Shaykh when called upon to serve, understanding that the true favor lies in being granted the opportunity to do so.

A sign of the seeker's sincerity is that his joy and love for the Shaykh increase as the demands of service become more rigorous. He wishes that his dedication remains unwavering and free from weariness, even throughout the hours of the night.

Among the proper etiquettes of service is that if the Shaykh directs him to fulfill a need, even if it requires him to travel to the summit of a mountain, he should proceed without hesitation. When sent on a task, he must not prioritize any other matter over it nor occupy himself with anything else. If he is sent for one task but fulfills two (by attending to personal matters alongside the Shaykh's request), it serves as evidence of his laziness and lack of discipline.

He should prioritize the service and interests of the Shaykh and his spiritual brethren over his own, and he must not be distracted while performing his duties. For instance, if the call for the midday prayer is made, he should only pray in the presence of the Shaykh, unless the prayer time is nearing its end and he fears it will pass. Ultimately, 'men' have only attained true spiritual maturity through the service of honorable 'men'.

23. It is necessary for the Murid, when in the company of the Fuqara', to strictly adhere to proper etiquette with them. He should not become lax or overly familiar due to their joking or laughter, for they are like the waves of the sea driven by the winds. At times they are cast toward the shore of spiritual expansion (Bast), and at other times toward the depths of spiritual contraction (Qabd). There are moments when Divine Beauty (Jamal) overwhelms them, leading to ecstatic states, and other times when Divine Majesty (Jalal) overcomes them, leaving them motionless.

It may happen that a companion interacts with you lightheartedly while Jamal is dominant over him, only for Jalal to suddenly seize him in that

very moment, stripping away the previous state. You might assume he is still in that state of informality, while inwardly he has already departed from it. In such a moment, a lapse in conduct may occur on your part, which he does not overlook. Thus, while you intend to find grace and expansion, you instead encounter severity and restriction. For this reason, sincere students remain vigilant even if the Teacher treats them with informality, they do not allow themselves to be informal in his presence, fearing the fluctuations of spiritual states and the Divine inspirations (Waridat) that descend upon him.

24. Among the etiquettes of the seeker when intending to visit his Shaykh is that he should empty his innermost heart of all distracting preoccupations. He should turn toward him with a lofty and unwavering spiritual aspiration. He should sit before him with complete attentiveness, like a devoted seeker with a humble heart, a modest gaze, and flowing tears.

He should focus his mind entirely on what is imparted to him, partaking with sincere receptivity of the spiritual drink offered to him. He must not turn to the right or to the left, lest he

encounter hardship or deprivation. Furthermore, he should not keep company with the spiritually immature, for he would then be treated with insignificance; rather, he should accompany the spiritually great, for whoever keeps their company shall never experience loss.

The Murid's Adab with the Shaykh Kamil

1. The Murid should be divested of personal choice, not acting regarding his own self or his possessions except by consulting the Shaykh and following his command. The state of the Murid in the Shaykh's presence is like one sitting by the shore of an ocean, waiting for the sustenance that is channeled toward him. His attentiveness to listening and to the spiritual gifts provided through the Shaykh's words fulfills the station of true spiritual aspiration (Irada). This reflects his seeking and his desire for further blessings from the grace of ALLAH. Conversely, his desire to speak diverts him from the station of seeking and increase, leading him instead to the station of self-assertion. Such an act is considered a spiritual transgression for the Murid.

2. It is appropriate that the Murid's aspiration be focused on the essentials of his spiritual state, so

that he may seek clarity through inquiry from the Shaykh. Rather, the Shaykh often anticipates the seeker's needs, for the Shaykh is prompted to speak by the Truth. In the presence of sincere seekers, the Shaykh lifts his heart to ALLAH, petitioning for the rain of Divine grace and spiritual sustenance to descend upon them.

Thus, the Shaykh's tongue and heart are guided in speech and articulation to address the needs of the moment and the conditions of the seekers, who are in want of the spiritual openings granted to him. The Shaykh is aware of the seeker's longing for his words and the great importance the seeker attaches to them.

Speech is like a seed cast into the soil. A word becomes corrupted when it is touched by personal desire. If the seed is corrupt, it will not bear fruit. Therefore, the Shaykh purifies the seed of his speech from any trace of egoistic desire and entrusts it to ALLAH, seeking His Divine aid and guidance. Only then does he speak, and thus his speech is through the Truth, from the Truth and for the Truth.

The Shaykh serves as the trustee of inspiration for the Murid, just as Sayyiduna Jibril is the trustee of revelation. Thus, he Shaykh does not betray the inspiration entrusted to him, just as our Sayyiduna Jibril does not betray Divine revelation.

Furthermore, just as Sayyiduna Rasul ALLAH, does not speak from his own desire, the Shaykh follows Sayyiduna Rasul ALLAH, both outwardly and inwardly and does not speak from the whims of the self.

2. Among the finest etiquettes of the Murid with the Shaykh is maintaining stillness, obscurity, and a state of quietness until the Shaykh initiates what is beneficial for him in both word and deed.

3. One of the greatest etiquettes is not to act in any of your affairs except by his permission when you are in his presence; if you are not present, you should consult him through correspondence. You should be before him like a deceased person in the hands of the person who will wash his body, or like a child with his mother.

4. The Murid should not entertain thoughts of seeking a spiritual station higher than that of the Shaykh. Instead, he should desire every elevated station for the Shaykh and wish for him the most precious and unique spiritual gifts. In this way, the true essence of the Murid and the sincerity of his spiritual will are made manifest.

6. The Murid should avoid being overly informal in the Shaykh's presence by raising his voice, as this removes the mantle of seriousness. Indeed, when seriousness settles within the heart, it binds the tongue.

7. Revere every Khirqah and cap bestowed by the Shaykh upon the Murid, as is established in the traditions concerning the wearing and honoring of the Khirqah among its people.

8. The Murid must not ask his Shaykh "Why?", for such questioning hinders him from attaining further spiritual increase.

9. He should refrain from objecting to the Shaykh, whether outwardly or inwardly, even if an action appears to be prohibited.

10. Should any troubling thoughts concerning the Shaykh enter your heart, strive diligently and immediately to dismiss them. If they persist, disclose them to the Shaykh, for he is among the spiritual elite who can guide you toward the path of resolution and spiritual safety.

11. It is an obligation to inform the Shaykh of all that occurs to you, especially matters pertaining to the Tariq, as concealing such things from him results in spiritual obstacles.

12. Beware of showing obedience to the Shaykh in public or when you are certain he is observing you, while disobeying him in secret. Truly, such hypocrisy will result in your own spiritual ruin.

13. Refrain from meeting with any other 'Shaykhs' who claim to lead others, except with the explicit permission of your Shaykh, for he is the master and sovereign of your spiritual state. If he grants you permission, then you must diligently safeguard your heart; meet with whom you wish and place your trust in your Rabb in that matter. However, if he does not grant permission, recognize that he has prioritized your spiritual well-being over potential corruption. Do not

harbor suspicion or assume he is motivated by envy or jealousy, for such traits are not among the characteristics of the true devotees. ALLAH forbid that such things, or even lesser things, should ever be undertaken by the Ahl ALLAH and His elect.

14. Beware of inwardly requesting miracles or spiritual unveilings from the Shaykh in your private thoughts. Indeed, the Unseen is known to none but ALLAH. The utmost reach of a Wali is for ALLAH to grant them insight into certain matters of the Unseen at specific times, and this occurs only through a special grace from ALLAH, the Sovereign and the Judge.

15. If you desire to ask your Shaykh regarding a matter or a specific issue, do not let your deep reverence for him or your adherence to etiquette prevent you from making your request or asking your question. You are permitted to ask him repeatedly and remaining silent and refraining from seeking guidance is not necessarily considered a sign of good character. However, if the Shaykh directs you to be silent, you must comply with his command as otherwise, you would incur spiritual disfavor.

16. If the Shaykh prevents you from a certain matter or prioritizes one of your spiritual brethren over you, beware of harboring any doubt or accusation against him. Maintain the firm belief that he is among the People of Gnosis, and realize that he has only acted in a way that is most beneficial for your own spiritual well-being.

17. If you commit a fault and notice a change in the Shaykh's attitude toward you because of it, hasten to apologize. Turn toward your Mawla with a spirit of profound humility and a sense of your utter need for His mercy.

18. If you sense a change in the heart of your Shaykh toward you, such as if you no longer perceive the warm welcome you were accustomed to, then speak to him about the fear you feel regarding this change. It may be that his heart has changed because of an error you committed, allowing you to repent of it. Alternatively, what you perceived might not exist within the Shaykh's heart at all, but was merely a suggestion cast into your mind by Satan. Once you confirm that the Shaykh is pleased with you, your heart will find tranquility and your anxiety will vanish. Conversely, if you fail to speak and

remain silent, you will undoubtedly fall into spiritual destruction.